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The Masonic Craftsman

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of Freemasonry*

In This Issue: Do Appendant Organizations Aid Masonry?

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LEST WE FORGET

Ecclesiastes XII

1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;
2. While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain;
3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,
4. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick, shall be brought low;
5. Also when they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:
6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.
7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.
8. ¶ Vanity of vanities, saith the preacher; all *is* vanity.
9. And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs
10. The preacher sought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth.
11. The words of the wise *are* as goads, and as nails fastened by the masters of assemblies, *which* are given from one shepherd.
12. And further, by these, my son, be admonished: of making many books *there is* no end; and much study *is* a weariness of the flesh.
13. ¶ Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.
14. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

NEW ENGLAND MASONIC CRAFTSMAN

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS

ALFRED HAMPDEN MOORHOUSE, Editor

MEMBER MASONIC PRESS ASSOCIATION

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PRECEDENCE How great are the mighty fallen.

Here is the "Thunderer", none other than the London *Times*, England's infallible newspaper and guide, citing the *Court Circular* and saying: "Lord Amptill, Lord Wraxall, Mr. C. R. I. Nicholl, etc., etc., returned to England . . . from attending the 150th anniversary celebration of the foundation of Freemasonry in America."

This is truly terrible! Watson, the needle, and quickly, and how! 150th anniversary indeed! Shades of Henry Price, Paul Revere, et al! How the bones must rattle in the coffins of these ancients of Massachusetts, in their effort to get up and strangle this ugly report. What ignominy to their hallowed names and deeds. 150th anniversary? Did those naughty New Yorkers mislead our English brothers? Did they under the influence of that subtle entertainment which they so well know how to dispense to visitors, beguile their guests with honeyed words into the belief that New York held a priority over all others in this matter of historical precedence in these United States of America? What ho, guards! seize and bind these varlets — for this is indeed treason!

In 1933 — two years hence — MASSACHUSETTS (caps, please, Mr. Compositor) will celebrate, and it is hoped with fitting ceremonies, the two hundredth anniversary of Freemasonry on American soil. The proud history of this fine old jurisdiction will then be brought to light, as it deserves to be, and all the world, including New York, will know that here in Massachusetts Freemasonry flourished years before that lusty infant now centered in Manhattan Isle saw the light of day! So let us gird our loins for a really great celebration of the real founding of Freemasonry in America — two hundred years ago.

BELATED RECOGNITION London, England, home of the United Grand Lodge, will soon see the completion of a new Freemason's Hall, replacing one which, while filled with many Masonic associations of a precious nature, had been outgrown.

It is from England that this country derived its Freemasonry. In size, the daughter has outgrown the Mother Grand Lodge, to which, in principle at least, we in this country owe a certain allegiance.

Communications between that country and this are apt to be sporadic, and to the great mass of our membership of academic rather than actual interest. There have been sundry interchanges of good will, fraternal visits and much congratulatory oratory in the years past, but no particularly outstanding gift to the

Mother Grand Lodge of English-speaking Freemasonry by American Freemasonry as such.

This prompts the thought that now, while men of old England are struggling with what is probably the most serious and difficult economic problem in the whole history of the nation, is a particularly appropriate time to tender to the Grand Lodge some striking, substantial testimonial to the appreciation we have of her great work, and as a token of brotherly love toward her.

It is suggested that a fund be raised and placed at the disposal of the Grand Lodge of England for such use as that organization may see fit to put it—whether in the form of a memorial of a physical nature or for the furtherance of her heavy charitable obligations.

This purpose could not be achieved by any other than a full and enthusiastic co-operation on the part of all Masons here, to whom the unique relationship should be made clear. It cannot be accomplished without leaders who will faithfully and consistently prosecute the project with vigor and intelligence.

Granted the merit of the proposal, have we the mind, the will, and the men for it?

THE EASTERN STAR Some years ago this publication gave considerable prominence to news of the Eastern Star in the Massachusetts jurisdiction, but for reasons in no wise reflecting upon that body (there appeared a more or less official journal covering the field exhaustively) it was decided to concentrate in our columns on strictly Craft matters.

The interest of this editorial office has not ceased, however, and it is with pleasure that the splendid work done by this auxiliary is noted. Working quietly, steadily and efficiently, 206 chapters with a total membership of 63,272, distributed during the past year \$47,454 — a fine record. And that is not all.

The grand officers, chosen for their fitness, administer ably the affairs of this great body, and it affords pleasure to reproduce on another page of this issue a group picture than which it would be difficult to find a more representative, of the mothers and sisters of Freemasons in Massachusetts. Particularly is to be noted the ability and universal courtesy of Mrs. Carrie I. Cushing, for many years grand secretary. With such a record as the O. E. S. in this state has made in the past, it is confidently expected that "the Star" will gleam with added brightness in the years to come.

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Appendant Organizations—Do They Help? A Monthly Symposium

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THE VALUE OF APPENDANT ORDERS

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

WITH the right spirit of support to the main institution of Freemasonry and with a full recognition of the paramount position of the so-called Blue Lodge, legitimate appendant orders may be a strengthening influence to the Craft.



Departing from its fundamental tenets, and straying around into bypaths foreign to Freemasonry, "side" orders may be, and some of them actually are, inimical to the institution.

The question is largely one of the personality of its constituent membership, whether or not it is imbued with the true conception of its proper relationship. In the regular work of the first three degrees, a long apprenticeship is necessary to attain the East; available material is plentiful; aspiring to the silk hat is commendable, its attainment slow, however, hence some ambitious individuals seek a short cut to eminence through the "higher" bodies. These individuals are not always imbued with altruism, and frequently being men of some force of character or persuasive personality, their guidance of lesser minds tends to color the actions of those bodies.

It is frequently deduced that the attainment of degrees reflects merit and adds distinction to the individual. The mere possession of degrees does not necessarily connote high qualities, though many men high in the councils of the Craft are the holders of many degrees. There is frequently too much proselyting for members, especially to the Scottish Rite, and this has been declaimed against many times by men who have seen the danger of too loose a system of entry. Mere numbers do not indicate strength. Better by far to have quality than mass. In the compass of the first three degrees lies all the merit any man may ever acquire as a Mason. The "Blue" lodge is indeed the mother of us all—Masonically. Within her folds are light and truth in abundance to be sought after.

It is quite true, however, that both York and Scottish Rites have added prestige to the name of Freemasonry, and impressed upon the minds of many initiates the lessons of truth and humility. Without these rites the world and the Craft would be poorer.

When it comes to the so-called "side" orders, that is quite another matter. Societies seemingly without number, often with freakish names, the recital of which would fill columns of print, have sprung up all over the country.

It would be difficult indeed to find justification or excuse for their existence. Doubtless, their founders were, according to their lights, sincere in their motives. And yet in view of their past performances and accomplishments it is difficult to find faith even in that surmise. However, these are not Masonic; have no real attachment to, or authority from the Craft; are simply parasites on Freemasonry, and must stand or fall on their own merits or demerits. Their existence is by this writer most emphatically decried.

In the matter of the so-called "higher" bodies and the effect of the personalities of those individuals whose tendency is to dominate their affairs through dictatorial powers, it should never be forgotten that even the most bejeweled plenipotentiary of either Rite, no matter how resplendent his garb or sonorous his title, is like all within the circle of the mystic craft equal in the eyes of T. G. A. O. T. U., and sooner or later his "strut across the stage of life" must pass and he be relegated to oblivion, or the loving memory of his fellows, according as his Masonic life has justified him. The institution is bigger than any individual, and in the end, as has been repeatedly said by this writer, its quality and character are represented by the great body of its membership.

It is realized that in such a brief paper a recital of the fine history of the appendant Rites to Freemasonry is impossible. There are many instances in their history inspiring to a high degree to their fraters of today. With eyes uplifted to light, and with the inspiration of the past to guide them, they may well go on to renewed service.

ARE THE FOUNDATIONS OVERBURDENED?

By JOS. E. MORCOMBE
Editor *Masonic World*, San Francisco

"DO appendant organizations aid or injure Masonry?" Such is the subject proposed for our September discussion. Our symposiasts are really asked to choose between the purely theoretical



treatment of a matter already settled beyond disturbance, and a practical consideration of existing conditions that cannot be materially changed. The one course can lead only to conclusions that, whatever their truth, are without practical value. Naturally we prefer to remain within the region of the possible and the concrete, rather than to waste arguments on abstractions.

For a considerable period American Masonry has comprehended certain bodies, constituting a system, or

systems. The arrangement is peculiar to our country, and has by the lapse of time and the concurrence or silence of all those in interest established itself firmly. The constituent parts are not wholly congruous, nor do they truly represent in their various grades any coherent purpose nor reveal advancement to a definite goal. To the critical observer these various grades and degrees give the impression of being thrown together at haphazard, indicating a prolific invention gone beyond control of an orderly mind.

But whatever the faults that mar and impede the best possible efforts in certain directions, it must be admitted that these appendant bodies do create and maintain a strong current of attraction, which carries many into the lodges. It may be objected that most of these entrants, having their eyes fixed on some glittering point beyond, are seldom of substantial value to symbolic Masonry. Too often the basic body is regarded only as an obstacle in the way of desired progress, to be hurdled as easily and as rapidly as possible, and to be thereafter forgotten or ignored. But closer inquiry will reveal a multitude of brothers in the so-called "higher bodies", who value Masonry of the lodge as they should and who give time and energy without reserve for the lodge's advancement.

Much is also made of the contention that symbolic Masonry suffers from a diffusion of interest and energy, because of the demands of these appendant organizations. If all men were constituted alike, and if the lodge appealed with full and equal force to every entrant, there would be neither need nor place for any other association in Masonry. But the same varying attractive influences operate within the Craft as move and direct men in outside activities. Of those who join the fraternity with serious purpose there will be some to give first and last allegiance to the lodge. They may and do unite with other bodies, but for them there is no division of loyalty, and their continued interest remains within the symbolic degrees. Others, no less earnest, find in the "York" bodies congenial place, and give their best energies as a labor of love within such field. The same holds true for the Scottish Rite, which will have an irresistible attraction for those who incline to elaborate dramatization, as also to others who find therein a broader, more practical and more vigorous program than is offered elsewhere. Thus the accusation of a weakening by diffusion of interest yields to the happier explanation that by providing in these different aggregations a varied field of labor a larger measure of employment is afforded to the mental health and happiness of a greater number, and with correspondingly increased results of value. As for those who enter Masonry to shine as degree collectors and wearers of jewelry, they are not worthy of accounting. For they add nothing of worth to any organization.

If, however, our rendering of the term "appendant" be extended to include the conglomeration of societies that exist on mere sufferance, having neither purpose nor value, our opinion is emphatic. The injury wrought by these is everywhere apparent, and acknowledged by thinking brothers. Every possible relationship with master Masons is exploited to provide memberships, even to the remote degree of "Scotch cousin," and still the list is constantly swelled. Some feeble and belated

efforts are being made by the Craft authorities to stay the flood, and to at least prevent a further multiplication of such useless and absurd associations. What is needed is drastic action, without concession, stay or exception. All of them should be cut loose from connection with the Craft, to sink or swim as the fates may decide. They are no other than hungry parasites, feeding on the body of Masonry.

This institution of ours is sturdily builded; its foundations have been well and deeply laid, and are calculated to endure the storms and stresses of time. But if the Craft has for long to bear the weight of all that of late has been super-imposed upon its structure, there will follow the danger of collapse and utter wreck.

EXCRESCENCES AND BARNACLES

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

WORDED as the title of our subject for consideration is, there can be but one answer—they injure Masonry. As well might be asked, do the barnacles on a ship injure or aid the craft?



They not only lower its efficiency by lessening its sailing speed, but they make it less buoyant and seaworthy, therefore menace its safety in time of stress.

So do the many appendant organizations lessen the efficiency of the good ship Masonry by detracting from it some of the efforts and activities of a percentage of its members; it is easy to imagine, also, that a combination of circumstances might arise where the age-old reputation and standing of the institution on which these supplementary organizations base their existence might be seriously jeopardized.

It is us Masons here in the United States who are most widely blessed (?) by these Masonic excrescences—these barnacles on the body of the Craft.

Universally known and recognized as the champion "joiners" of the world, it is natural that our genius should devise new ways to join. In this we have attained undoubted and unquestionable leadership, and in no field more successfully than in the Masonic vineyard.

It has been stated that over thirty organizations have been built of and around the Masonic order in the United States. Some are developed more fully in some sections of the country than in others. In all of them membership is based either on Masonry or on Masonic connections. All of them, too, have some objective or rallying point that of itself is admirable. In few of them—as far as our individual observation goes—is this objective more than a "selling point."

The point that deserves thought is that all of these "by-products" or "outcroppings" of Masonry draw from the parent stem certain vitalizing forces and, to that extent at least, weaken the motivating force itself. Mental or physical service given to one of these appendant orders is, in a majority of cases, given at the

expense of Masonic activity of interest. If one's time and thought are taken up by one thing, they naturally cannot be given to something else.

Another feature of the subject not given the consideration here to which it is entitled is the actual—not potential—harm done to Masonry by some of the organizations under discussion. This comes about through the unbridled enthusiasm (?) of some of its membership. There comes to mind one such order having "true Americanism" as its objective. Not even the most critical could raise a single objection to the pointed purposes and principles of the organization. Yet in practice it developed into a rabid anti-Catholic, anti-negro, non law-observing, cross-burning mob—a perfect example of poor leadership and misdirected enthusiasm.

Then there comes to mind another hybrid Masonic order, a considerable proportion of whose membership appears to delight in getting drunk in public and making general jackasses of themselves under the mistaken assumption they are only exercising in the "playground of Masonry."

"They are all 'high-up' Masons," says John Public, "that must be a fine, commendable institution." And thus poor old Masonry gets another right cross to the solar plexus!

ARE HELPFUL TO MASONRY

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

LET us differentiate between injury to the symbolic lodge and injury to Masonry as a concrete institution.

This may involve the contention that all Masonry is embodied in the three fundamental degrees—a premise with which we cannot agree.



The wealth of opportunity for Masonic inspiration found in the appendant bodies, the wholesome lessons and tenets inculcated in their rites and ceremonies, the vistas disclosed by them to the seeker for Masonic Light, precludes the charge that they are inimical to the institution of Masonry.

It is asserted that the appendant organizations divert the energy and attention of Masons into too many channels, with a resultant loss of efficiency by the institution as a whole. This is an age of specialization, and it may be admitted that some brethren devote all their Masonic efforts to a Craft body other than the lodge. It is not conceded, however, that their interest in the lodge would have been sustained if they had been deprived of the opportunity of participating in the work of the appendant bodies. Neither does it necessarily follow that activity in these bodies means a cessation of lodge activity. Quite the contrary, for a splendid proportion of those engaged in these fields are faithful and consistent workers in ancient Craft lodges. Who can estimate the number of brethren who would have drifted into mere dues-paying members, or pocketed the all too handy dimit, or made their exit by the

suspension route, were it not for the new opportunities offered by the appendant bodies? Even if they be lost to the lodge, if they maintain activity in other Craft bodies they are not lost to Masonry.

The possibility that appendant bodies may adopt policies or engage in activities at variance with the principles of the fraternity has given some concern. The principles and policies of all existing bodies composed exclusively of master Masons are in consonance with the principles and policies of Ancient Craft Masonry. If they were not, the remedy is at hand. All final Masonic authority rests in grand lodges. True, grand lodges do not supervise or regulate appendant bodies, but if the latter defiantly overstep the sharply defined bounds of Masonry they will soon find themselves confronted with discipline.

It cannot be denied that Masonry is held responsible by the world at large for the actions of appendant bodies and their members, and that over-enthusiastic members have on occasion given offense which if permitted to go unchallenged would have brought discredit upon the Craft. Unfortunately ancient Craft lodges have also incurred the displeasure of grand masters by similar offenses. Such case are rare and present no difficulties.

Our conclusion is that appendant organizations aid and do not injure Masonry. If a man is imbued with the spirit and principles of the Craft, it matters little whether he spends his energies on the tessellated floor of the lodge, labors in the quarries, searches the cryptic vault, wields the knightly sword, or studies the moral verities of the philosophical degrees. Even the wholesome pleasure of the "playgrounds" have their place in the scheme of life. The quest for Light and Truth leads in all directions.

'Twill BE ENOUGH

By GEORGE H. FREE

*It may not be my lot to see
My name writ on the scroll of fame,
The world may never hear of me
And few or none e'er speak my name;
But though I win no crown or bay
'Twill be enough when life shall end
If one shall drop a tear and say,
"He was my friend."*

*I may not lead the crowds that tramp
So eagerly the teeming street,
Nor may I light a beacon lamp
To mark their path, and guide their feet,
'Twill be enough at evening grey
If some worn pilgrim on life's road
Shall breathe my name, and simply say,
"He shared my load."*

*I may not wield the flashing sword
That frees a land from tyranny,
I may not rout a hostile horde,
Nor lead a host to victory,
But better far than righteous fray
To make one smile who quaked with fear,
To hear a grateful brother say,
"He dried my tear."*

TRUTH

By JAMES D. ROGERS, 32°

*Truth * * * is a Divine attribute and the foundation of every virtue; and frankness, reliability, sincerity, straightforwardness, plain - dealing, are but different modes in which Truth develops itself.—ALBERT PIKE*

Two human beings, one overpowered by temptation, the other a persuaded accomplice, had fallen into evil and were hopelessly seeking to hide their guilt. The sound of a sad, disappointed voice was heard. The Master was speaking to the first of His creation, Adam, who had hoped that the fig leaves in the Garden of Eden would stifle and hide the truth of his wrongful act.

So it has ever been with the descendants of Adam unto this day. The trampling down of the principles of right, the employment of unfair, fictitious means to appease an ill-born lust for power and gold, the deed of crime—all are prone to produce a desire to destroy Truth, and out of this chaos of corruption comes the impostor, the pretender, cloaked from head to foot in deceit, whose degree of progress in his unholy purpose is determined by the perfection of his cloak, and this perfection may be wrought behind some unpolluted shrine or under the portals of some sacred sanctuary.

Here, the magnitude of crime is not measured by the travesty of the principles of justice, but the depth of infamy is reached in the perfection of deceit, which is the most formidable weapon yet conceived for the destruction of Truth. Men in all walks of life are blinded by the deceptiveness and glitter of the counterfeit, and as the impostor swells with the thought of his craftiness and security, an arrow of Truth pierces his wall of protection. He trembles, hastens to close every avenue to Truth, girds on the armor of deceit, and while his hands are yet stained with the invisible blood of his victims, his conscience inwardly suffers the tortures of crucifixion and his soul becomes destined to writhe in eternal agony, with pretentious lips he proclaims to sympathetic adherents, who are blinded and know not what they do, "the unwarranted, malicious attack of false accusers."

And thereby another stone is laid to strengthen, temporarily, his fortification and beautify his pretentious structure.

Thus combatted by all the strategy and subtle resourcefulness conceivable to the annihilator, a faint shadow of the weakling despair appears before the defenders of Truth, only to be put to flight as Faith majestically arises and, with a consoling gesture, points one hand toward the never-ending future and the other down the ages of the past.

Behold! In the very beginning as light drove darkness before its illuminating rays, and day and night began a ceaseless, unchangeable rotation, there also came a power mightier than any ever to follow—a power that permeated every thought and crowned with holiness every deed and act of the Creator and Finisher of all things. Yes, Truth and the theme of Divinity are inseparable; therefore, without Truth there can be no righteousness.

So it was that nineteen hundred years ago the Redeemer emerged from the confines of the death tomb and ascended to heights beyond the spears of the destroyer; and Truth, with all virtue and power, was preserved to mankind never to perish from the face of the earth. The passing centuries have brought great nations and mighty rulers to flourish and pass away. Men have written their names high on the pinnacle of fame and power, only to return shortly to the dust from which they sprang. Yet Truth, though strangled and mocked, lives on forever.

It was Truth that inspired a Patrick Henry to fling defiance in the face of a powerful nation as the hand of suppression gripped tightly the liberties he held dearer than life, and the chains of slavery were about to be forged for the sons of the land he loved so well. It was the vindication of the attributes of Truth that sent George Washington and his brave men to victory. All the philosophy and deep conscientiousness in the immortal Lincoln found expression in his words, "Truth is everything; I am nothing."

It is in recognition of the infallibility of Truth that in the courts

of justice throughout this land of liberty we hear these solemn words: "I swear to tell the truth, the whole truth, and nothing but the truth, so help me God." Thus Truth is the fundamental principle and governing law with fair, liberty-loving men in rendering justice, one to another, for without the whole truth there can be no justice. It was a sacred purpose that prompted that tender, loving mother to indelibly impress upon our minds these words: "Truth is honorable and, crushed to earth today, shall rise again tomorrow."

Truth, vested in all her purity and power, knows no compromise, unfurls no flag of truce, and surrenders never!

But who does not hold within their own breast some unspoken Truth, realizing that if Truth should promiscuously and untimely manifest her power, the awe-stricken world would be swept by a bloody panic. In this, Truth is not destroyed, but preserved with honor and integrity.

Truth, then, we all know, is not the malicious aggressor or arrogant persecutor, and may lie peacefully dormant until the hand of the destroyer would undermine her foundations and erect a fictitious structure upon her ashes, and even then the sword of Truth should be drawn from its scabbard without malice and wielded only in defense of her own tenets and in the preservation of her just, impartial principles, before whose shrine all, both powerful monarch and lowly slave, must ultimately bow.

An invincible hero is he who treads life's pathway with Truth his bodyguard—Truth, whose sublime step everlasting, yet so companionable spans the space from everlasting to that the child may keep pace; Truth, the survivor of all nations and peoples. Let us not forsake her as we follow the hand of faith into the unfolding future, where all manner of men will continue to arise until time shall be no more and all shall have journeyed before the gates of the Celestial City, where Truth sits on the throne of Justice. There the seemingly beautiful structure and pretentious claims of the impostor, the would-be deceiver, shall be weighed in the balance and found wanting, and Truth shall reign triumphantly forever.

A Few Thoughts on the Nine o'Clock, or "Absent Brethren's Toast"

By BRO. T. H. LISTER SALISBURY, M. M. Centurion Lodge 1718 (E. C.)

This old-time toast—observed from time-immemorial by certain old lodges—although a war or post-war innovation on the part of an increasing number of Craft lodges, is, to my mind, one of the most striking examples of the solidarity of our order.

To those of us who have been brought up in the Christian faith, cannot we seem to see in the very definite concentration of thoughts and wishes at a definite hour, some little glimmering of the underlying basic truth of that very wonderful—but how little appreciated or understood—phrase in the Creed, "the Communion of Saints." Perhaps the "Absent Brethren" Toast with all that it implies, if considered carefully in the light of Masonry, may help some of us to appreciate more fully the true depth and inwardness of this wonderful Christian article of belief.

May I just reminisce for a few minutes on various experiences and settings in connection with this toast which pass through my memory.

I recollect attending the little country lodge of "Friendship and Unity 1271 E. C.", holden at Bradford on Avon, Wiltshire, and their subsequent after-proceedings. The "supper" consisted of plates of cold meat, a simple pudding, and bread and cheese. The stewards of the lodge—as is so often the case in country lodges—did their own "stewarding", a very delightful and democratic touch.

The evening's ceremony, a third degree on the anniversary of Armistice Day, had been performed in their old-fashioned lodge room with its carved oak "musicians' gallery", and had been "fully choral"—the voices and wonderful harmonies of the brethren being one of the outstanding features of the evening. The "after-proceedings" took place in their old fourteenth century "cloth hall" with its large open fireplace, log fire and age-blackened oak ceiling joists. A past master of the lodge was entrusted with the "Nine o'Clock Toast" on this occasion. He was in sober mood of thought, and

so were all of us, for had not the brethren that evening unveiled on the temple wall a tablet to the memory of one of their number who had paid the supreme sacrifice during the Great War, and this past master's speech will ever live in my memory.

He briefly recalled the historic associations of the Cloth Hall Building. How the old-time Guild of Cloth Merchants always used to open their deliberations with prayer to the Almighty and closed it with hymns of rejoicing. "A visiting brother," he said, "had already commented on the beautiful singing and wonderful atmosphere pervading the Masonic Temple. Were our inward eyes open," said he, "would it be too fantastic to imagine that we might not discover present and around us not only many of the old Masons of the lodge so dear to them, but also the spirits of the old-time guild singers spiritually uniting with and assisting these present in the body in the worship of the Great Architect of the Universe."

The scene now changes to Bristol—also the same simple fare and wonderful fellowship, and again subsequent to a third degree ceremony. The "Absent Brethren Toast" drunk after the final verse of "Eternal Father, strong to save", and a brother whispers to a visitors, "A rather serious and solemn occasion, brother. At our last meeting we raised 'to the sublime degree of a master Mason', a master mariner, a ship's captain. He left the Port of Bristol a few days afterwards, and together with his ship and entire crew was lost at sea in a heavy gale."

The "banquet-table" of a famous military lodge meeting in London, and the date some six years after the Armistice, the hour of "absent brethren." The brother on my left in a "brown study", and it is evident that his thoughts are far away. Recognizing a sympathetic brother by his side, and one to whom brethren can safely confide the deep things of life without any fear of being considered "too emotional", the brother speaks:—

"I always think of a little informal lodge that we—fresh from the trenches and 'resting' in billets out of the line—held 'somewhere in France.' We knew that a biggish night attack had been ordered that very evening in which our second battalion was participating, a battalion containing many worthy Masons. We drank the 'absent brethren' toast with deep feeling and apprehension. Next day we heard of their losses—many worthy men and amongst these were twenty-six of our brethren who had never returned."

And then I think of the master of another Bristol lodge in a dying condition, and unable to attend his lodge, much less occupy the chair of King Solomon, the ultimate goal towards which he had gradually and regularly worked his way through each successive office. It is 9 p. m., the hour of remembrance of "absent brethren", and lodge night. Our passing brother says to his wife, "Bring me my master's apron and collar, and lay them on the bed beside me, then please close the door and leave me alone for a little time."

Again I think of a visit which I—a strange visitor, but withal a brother—paid to a master Mason of that same ancient province. A brother paralyzed and unable to attend his mother lodge. From him, brethren, I learned many things, particularly the "draw" or magnetism exerted by a Craft lodge working in the true spirit of Masonry. His fellow Masons offered to come to his house and render all assistance, so that he could join them in lodge again; but while appreciating their kindness of thought, he did not feel well enough to attend. Said he, with no little pride in his voice: "Brother Salisbury, there is not a Mason in this province who would absent himself from 'Park Street' on his lodge night if he could possibly prevent it."

Is not this, brethren, a lesson to us as showing what a grip Masonry—expounded and lived up to by its adherents, as all true Masonry

should be—exercises upon its members.

And finally, a call paid—at 8:30 p. m., on a July Sunday evening—to a brother in the Freemasons' Hospital, London. Unable to visit at the regular hour, I had requested and been accorded permission for an evening visit. The occupants of the four-bed private ward had changed since my visit of the previous Sunday, two patients gone out and two more had arrived. A representative gathering characteristic of our order. My friend (of London) a brother from Newport, Isle of Wight, another from Kent, and the fourth from the Midlands.

The Isle of Wight brother (ex-army and an enthusiastic Mason) was giving his listeners most interesting information about his "travelling" or "field" regimental lodge, which was warranted under the Irish

Constitution, and meeting wherever the regiment is quartered; and conversation has become general, when the Kentish brother, a schoolmaster, breaks in with: "Brethren, it is just on 9 o'clock, the hour of the absent brethren's toast, and Brother X, who left us on Thursday last, before we parted, said that he in his own home would be thinking of us three in hospital at this particular time." And so, brethren, the five of us in spirit, a little informal lodge drawn from the four quarters of Great Britain—lacking only the "two entered apprentices to make it perfect," four invalids and one hale visitor, kept our "nine o'clock toast."

And who shall say but that of all the "absent brethren's toasts" that I have described to you, this last episode was not in its own little way, one of the most impressive, if only from the entire spontaneity of the thought which inspired it.

ever other nations may say, whatever praise they may give to Christopher Columbus, we in Bristol always maintain that Sebastian Cabot should be given the first place; and, in fact, we felt so strongly on the subject that about 40 years ago we put up a shaft to his memory on the highest part of the land near the city.

Brethren, in the early times, of course, Bristol was a greater city in some respects than she is today; that is to say, she was the second city in the Empire, and in consequence, of course, there was in early days very considerable Masonic activity; and it was also a great centre for both the Knight Templars and Knights of St. John. Indeed, in the later days, in the mediaeval times, one part of the City of Bristol was actually in the hands of the Knights Templars, whereas the other part was looked after by the City Corporation.

There is no doubt that Masonic lodges were working in Bristol before the formation of the grand lodge. And when the first published list of grand lodge took place—that was in 1724, and after the formation of the grand lodge in 1717—Bristol was represented on that list by Lancaster Lodge. Now, brethren, history tells us that Lancaster Lodge is a place of very considerable importance. It was the centre for all the best of the city in those days, and it was very strongly Jacobean; and I am sorry to say it was a great gambling centre—but that must have been years ago.

And now we know that there must have been other lodges even in those days, because so many of our taverns in Bristol contain peculiar furniture which must have been used for Masonic purposes, and Masonic implements.

About the year 1770, a well-known Mason in those days called Thomas Donclair (Dunkerley), who was a naval officer and very well known throughout the country, toured the cities of England; he formed many Provincial Grand Lodges. Now, Bristol has always been a city and county itself, and that is why, when Thomas Dunkerley was formerly Provincial Grand Officer, Bristol was made into a Provincial Grand Lodge, and this has continued up to the present day.

I think, brethren, that probably

the Bristol ritual is more like your ritual than any others, and we pride ourselves very much upon our Bristol ritual. And the Masons throughout Great Britain are always anxious to see its work.

We in Bristol have one centre, one centre only; that is to say, that none of our lodges have to meet in hotels; they all come to the Masonic Hall in Bristol, all the lodges, and they meet there. Of course, since the war, as you have seen, the number of Masons has increased so greatly that we have been compelled to reorganize and to practically rebuild our building, to take in the very large increase in our number of Masons.

The grand master was talking yesterday about the financial difficul-

ties which you have over here; and we have the same; and one of the things I am most anxious about, and some features of which I talk about more often at lodge meetings, is to try to impress upon the members of the lodge that it is of the greatest possible importance to get the right men into Masonry, and that they should not allow the man's financial position to interfere in any way.

After all, brethren, we are a great, and to my mind, one of the *greatest* bulwarks today. Thank God, we got out of the Great War stronger than when we went in, and I believe that we have a great mission in the future; and that if we in our country and you in yours continue to walk and march shoulder to shoulder, the future is assured.

Washington	600.00
West Virginia	1,050.00
Wisconsin	1,000.00
Total	\$54,897.98

DISBURSEMENTS

Grand Master of Porto Rico (9/26/28)	\$3,500.00
Sidney Morse (9/20/28)	500.00
Postal Telegraph and Cable Co. (10/5/28)	296.77
Grand Master of Porto Rico (10/6/28)	18,000.00
Grand Master of Porto Rico (10/12/28)	4,000.00
Grand Master of Porto Rico (10/22/28)	10,000.00
Charge for transfer of money to Porto Rico, by District National Bank (10/8/28)	6.00
Charge for transfer of money (10/15/28)	4.80
Charge for transfer of money (10/22/28)	4.80
Western Union Telegraph Co. (10/30/28)	402.91
Western Union Telegraph Co. (10/30/28)	7.26
Sidney Morse (11/8/28)	178.64
Grand Master of Porto Rico (11/23/28)	7,500.00
All American Cables (11/23/28)	18.48
Charge for transfer of money (11/24/28)	5.59
Southern Engraving Co. (1/4/29)	78.96
Hay Rubber Stamp Co. (1/4/29)	6.30
Monumental Printing Co. (1/4/29)	11.50
Grand Master of Porto Rico (2/19/29)	7,500.00
Grand Master of Porto Rico (11/16/29)	2,375.97
Allocated for publication of this report	500.00
Total	\$54,897.98

The expenses of collecting and distributing the Fund were relatively high—2.77%—because of the cost of sending a representative personally to assist in the rehabilitation work, and the heavy telegraph tolls. The expenses would have been little or no greater had the Fund been twice the amount. Porto Rico's own expenses of the administration of the relief funds after they were in the hands of the grand lodge, were 1.9%.

(To be continued)

Sebastian Cabot America's Discoverer?

In the course of an address to the assembled members of the Grand Lodge of New York and others, on the occasion of the recent significant visit of a group of distinguished representatives of the Grand Lodge of England to that city, in commemoration of its centenary, Lord Wraxall, of Bristol, England, made the statement that not Christopher Columbus but a native of Bristol, England, by the name of Sebastian Cabot, discovered the North American continent, and in view of the known fact that Columbus never set foot on North American soil, and doubt as to whether he ever landed in South America proper, the distinguished visitor's remarks are but a verification of opinion held by many students of history, to whom accuracy is essential.

The Cabots, father and son, brought great fame to the City of Bristol and immortality to the family name; even today, in Boston, Massachusetts, the Cabot name is worshipped among those Brahmins whose reverence for tradition makes them pre-eminent in all that is considered correct in social life, and has become to some extent sacred to the

soil of "the Athens of America"—"Hub of the Universe," etc. Who has not heard the toast, "Here's to the City of Boston, the home of the bean and the cod; where the Lowells talk only to Cabots and Cabots talk only with God."

But the remarks of the distinguished visitor on a most happy and auspicious occasion are worthy of reproduction, and they are given herewith:

Lord Wraxall said:—Most Worshipful Grand Master, Most Worshipful Pro Grand Master, and Brethren: It gives me very great pleasure indeed to have this opportunity of saying something to you, both in words of thanks for your great and most generous hospitality, and also to tell you what great pleasure it gives me personally to come over here to visit you on this occasion.

Bristol, the great city next to which I have lived all my life, has been through the centuries very closely associated with your great country. It was from the port of Bristol, many, many years ago that Sebastian Cabot sailed in the full belief that he would find land on the other side of the Atlantic; and what-

United Masonic Relief

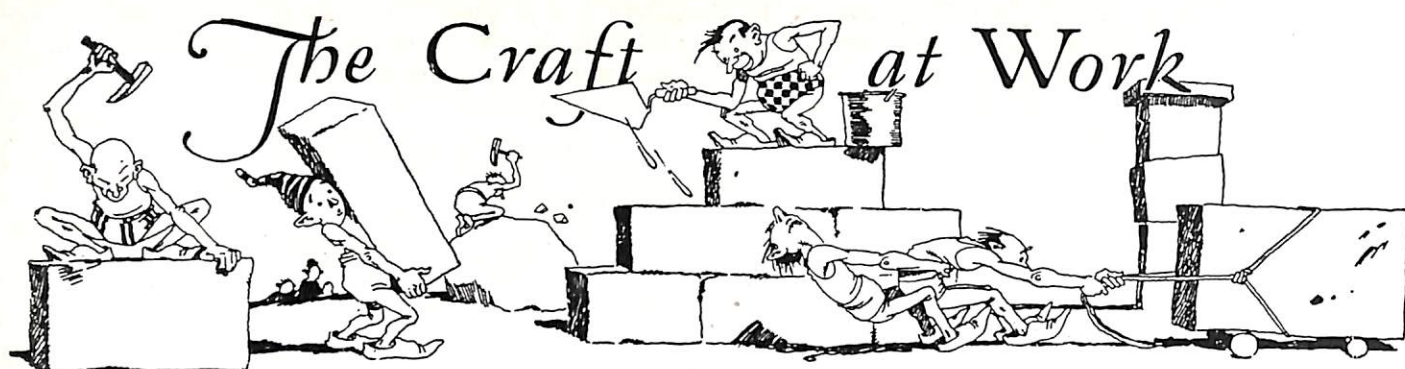
(Continued)

Of the total donations amounting to \$81,774.87, acknowledged in Porto Rico's Grand Lodge report, \$21,061.18 came from certain American Grand Lodges which sent their contributions otherwise than through The Masonic Service Association whose appeal they thus heeded, and \$2,988.50 came from several lodges in the United States which sent their contributions individually, through neither Grand Lodge nor The Masonic Service Association. Put more simply, the total contributions from American Masons reported by the Grand Master was \$75,049.68, to which must be added a final check from the Association for \$2,375.97 sent after the figures were made public by Porto Rico, and \$500 retained for the publication of this report. American Freemasons, therefore, contributed \$77,925.65 of the total \$84,150.79 received by Porto Rico from all reporting sources. Of this sum, \$52,875.97 or 67.85% was sent to Porto Rico by M.W. Brother James T. Gibbs, Grand Master of Masons in the District of Columbia, Treasurer of the Porto Rican Relief Fund of The Masonic Service Association. The total American contributions, on a basis of the "3,000,000 Masons" on whom Porto Rico depended, in excess of 2½ cents per capita. The Masonic Service Association's appeal was for 3 cents per capita.

THE MASONIC SERVICE ASSOCIATION PORTO RICO RELIEF FUND

RECEIPTS

Arizona	\$200.00
Arkansas	200.00
Connecticut	1,445.41
Delaware	405.00
District of Columbia	1,568.19
Georgia	100.00
Idaho	300.00
Illinois	6,001.00
Indiana	1,000.00
Iowa	500.00
Kentucky	200.00
Louisiana	655.00
Massachusetts	3,512.00
Michigan	400.00
Minnesota	5.00
Mississippi	250.00
Montana	250.00
Nebraska	600.00
Nevada	125.00
New Hampshire	500.00
New Jersey	6,305.00
New Mexico	100.00
North Carolina	400.00
North Dakota	1,119.00
Ohio	6,105.00
Oklahoma	1,227.36
Oregon	500.00
Pennsylvania	8.00
Rhode Island	2,570.43
South Carolina	913.35
Texas	14,083.24
Utah	250.00
Vermont	300.00
Virginia	150.00



GRAND OFFICERS, 1930-31, ORDER OF THE EASTERN STAR OF MASSACHUSETTS

Seated—Grace Neild, G. A.; Anne Scheirer, G. E.; Margaret Sandholzer, G. C.; Mabel White, W. G. M.; Metta Wilson, G. W.; Mary Dexter, G. E.

Standing—Helen Barnfather, G. C.; Alice Mathaurs, G. R.; Alice Wallace, G. T.; Fred Briggs, A. G. P.; Elsie Barker, A. G. M.; Harry Childs, W. G. P.; Natalie Weidner, G. O.; Laura Martin, G. Mar.; Carrie Cushing, G. S.; Arthur Pearson, G. S.; Carrie Kelley, G. M.

SEPTEMBER ANNIVERSARIES

Peyton Randolph, first president of the Continental Congress (1774), was born at Williamsburg, Va., in September, 1721. In 1773 he received a warrant from Lord Petrie, Grand Master of England, constituting him master of the lodge at Williamsburg.

Capt. Abraham Whipple, naval officer of the American Revolution, who discharged the first gun on the water at the British in 1775, was born at Providence, R. I., September 26, 1733, and became a Mason in St. John's Lodge of that city.

Gen. John Sevier, first Governor of Tennessee (1796-1801; 1803-09), was born near Harrisonburg, Va., September 23, 1745, and died near Fort Decatur, Ala., September 24, 1815. He served as master of Lodge No. 2, Knoxville, Tenn., in 1800.

John Brown, first U. S. Senator from Kentucky (1792-1805), and a Revolutionary patriot, was born at Staunton, Va., September 12, 1757, and became a member of Lexington (Ky.) Lodge No. 1.

Christopher Gore, Governor of Massachusetts (1809) and later U. S. Senator from this state, was a member of Massachusetts Lodge at Boston. He was born in this city, September 21, 1758.

Henry Fowle, noted Masonic lecturer and ritualist, was born at Boston, September 19, 1766.

Jeremy Gridley, Grand Master of Masons in North America (1755-67), died at Boston, September 10, 1767.

Nathan Hale, Revolutionary patriot and member of St. John's Lodge No. 1, Portsmouth, N. H., was hanged by the British as a spy at Mount Pleasant,

N. Y., September 22, 1776. His last words were to the effect that he regretted he had but one life to give for his country.

Felix Grundy, Attorney General under President Van Buren (1838-39), and member of Hiram Lodge No. 7, Franklin, Tenn., was born in Berkeley County, Va., September 11, 1777.

Lord Brougham, Lord Chancellor of England, and a member of Fortrose Lodge, Stornoway, Scotland, was born in Edinburgh, September 19, 1778.

Gen. Rufus Putnam, Revolutionary patriot, was raised in American Union Lodge at Roxbury, Conn., September 9, 1779.

John J. Crittenden, Governor of Kentucky (1848-50), and U. S. Senator from that state for many years, was born near Versailles, Ky., September 10, 1787, and was a member of

Lexington (Ky.) Lodge No. 1.

DeWitt Clinton, Governor of New York, and Grand Master of that state, was made a Mason in Holland Lodge No. 16 (now No. 8), New York City, September 3, 1790.

Gen. Mordecai Gist, Grand Master of South Carolina (1790-91), died at Charleston, September 2, 1792.

Gen. George Washington, acting at grand master pro tem, laid the cornerstone of the U. S. Capitol at Washington, D. C., September 18, 1793.

Thomas H. Hicks, Governor of Maryland (1862), and U. S. Senator from that state, was born near East New Market, Md., September 2, 1798, and served as deputy grand master of that state in 1849.

William King, first Governor of Maine (1820), and first grand master of that state in the same year, became first master of Solar Lodge when it was organized at Bath, Me., September 10, 1804.

Jeremy L. Cross, Masonic lecturer, ritualist, and foremost teacher of the Cryptic Rite, was listed as a member of St. John's Lodge No. 1, Portsmouth, N. H., in September, 1807. On September 19, 1814, he received the Mark master's degree in Aurora Mark Master's Lodge No. 7, Bradford, Vt.

On September 8, 1807, Eliphalet Bulkeley, Revolutionary officer, affiliated with Lodge No. 61, Wilkes-Barre, Pa.

Edmund Randolph, Grand Master of Virginia (1786), Governor of that state (1786-88), and Secretary of State during Washington's second administration (1794-95), died in Frederick County, Va., September 12, 1813.

Gen. Howell Cobb, Confederate Army officer, was born in Jefferson County, Ga., September 7, 1815. He served as Governor of that state (1851-53), was Secretary of the Treasury under President Buchanan (1857-60), and an active member of the Southern Supreme Council (1860).

Gen. Thomas H. Benton, Grand Master of Iowa (1861), was born in Williamson County, Tenn., September 5, 1816.

James Knox Polk, eleventh U. S. President (1845-49), and previously Governor of Tennessee, was raised in Columbia (Tenn.) Lodge No. 31, September 4, 1820.

William B. Hubbard, Grand Master of Ohio (1850-53), was raised in Rising Sun Lodge No. 125, Adams, N. Y., September 12, 1821.

Robert E. Withers, Grand Master of Virginia (1871-73) and U. S. Senator from that state, was born near Lynchburg, Va., September 18, 1821, and died at Wytheville, Va., September 21, 1907.

Porfirio Diaz, President of Mexico (1877-80; 1884-1911), was born at Oaxaca, Mexico, September 15, 1830. He served as grand commander of the Supreme Council, Scottish Rite, of that country, and was the first President of Mexico to join the Mystic Shrine.

William Clark, who shared command of the Lewis and Clark Expedition (1804-06), and was a member of St. Louis (Mo.) Lodge No. 111, died at St. Louis, September 1, 1838.

Joseph D. Sayers, Governor of Texas (1899-1903), and grand master of that state (1875-76), was born at Grenada, Miss., September 23, 1841.

Samuel Emory Adams, active member of the Southern Supreme Council (1886), became a Knight Templar in Burlington (Vt.) Commandery No. 2, September 19, 1855.

Edwin T. Booth, famous Shakespearian actor, became a Master Mason in New York (N. Y.) Lodge No. 330, September 11, 1857.

David Wallace, Governor of Indiana (1837-40), died at Indianapolis, September 4, 1859. He frequently addressed the Grand Lodge of that state.

Marshall P. Wilder, celebrated humorist, and a member of St. Cecile born in Geneva, N. Y., September 19, Lodge No. 568, New York City, was 1859.

Gen. John C. Brown, Governor of Tennessee, and grand master of that state, was elected master of Pulaski (Tenn.) Lodge No. 101 for the second time, September 1, 1860. On September 1, 1869, he was elected to this office for the third time.

Gen. John H. Morgan, Confederate cavalry leader, and a member of Lexington (Ky.) Lodge No. 1, was killed in action near Greeneville, Tenn., September 4, 1864.

Philip Crosby Tucker, tenth grand commander of the Southern Supreme Council, received the thirty-third degree at St. Louis, Mo., September 18, 1868, and on that same day was made an active member in Texas of the Supreme Council.

William C. Sproul, Governor of Pennsylvania (1919-23), and member of Chester (Pa.) Lodge No. 236, was born at Octoraro, Pa., September 16, 1870.

Dr. Walter M. Fleming, co-founder of the Mystic Shrine, and first Imperial Potentate, received the thirty-third degree in New York City, September 19, 1872. His death occurred in that city, September 9, 1913.

George Fleming Moore, thirteenth grand commander of the Southern Supreme Council, was initiated in Fockford (Ala.) Lodge No. 137, September 27, 1873.

Henry L. Palmer, Grand Master of

Wisconsin for several terms, became grand commander of the Northern Supreme Council on September 17, 1879, and held this high office for thirty years.

James A. Garfield, twentieth U. S. President, and a member of many Masonic bodies, died at Elberon, N. J., September 19, 1881.

Samuel K. Kirkwood, Governor of Iowa, and Secretary of the Interior under President Garfield, was a member of Iowa City (Iowa) Lodge No. 4. His death occurred in that city, September 1, 1894.

William McKinley, twenty-fifth U. S. President, and member of Canton (Ohio) Commandery No. 38, K. T., died at Buffalo, N. Y., September 14, 1901.

Samuel C. Lawrence, grand commander of the Northern Supreme Council, died at Medford, Mass., September 24, 1911.

On September 22, 1921, Warren G. Harding, twenty-ninth U. S. President, degree in the Northern Masonic Jurisdiction, was elected to receive the thirty-third dicton, but his death occurred before this honor could be conferred.

Milton Sills, motion picture star, and first vice-president of the 233 Club in Hollywood, Cal., was a member of Pacific Lodge No. 233, New York City. His death occurred at Hollywood, September 23, 1930.

LIVING BRETHREN

Gen. Gerardo Macho, President of Cuba, a thirty-third degree Mason, and member of the Mystic Shrine, was born at Santa Clara, Cuba, September 29, 1871.

George H. Dern, Governor of Utah, and a thirty-third degree Mason, in the Southern Jurisdiction, was born in Dodge County, Neb., September 8, 1872.

The Earl of Harewood (Viscount Lascelles), husband of Princess Mary, the only daughter of King George V of England, was born September 9, 1882. He is serving at provincial grand master for West Yorkshire.

James M. Ralph, Jr., Governor of California, received the thirty-second degree in California Consistory, San Francisco, September 7, 1904.

Esten A. Fletcher, past imperial potentate of the Mystic Shrine, received the thirty-third degree, Northern Masonic Jurisdiction, at Philadelphia, Pa., September 16, 1913.

Edgar A. Guest, poet, humorist and lecturer, received the thirty-third degree, Northern Masonic Jurisdiction, at Boston, September 20, 1921.

Louis L. Emmerson, Governor of Illinois, became an active member of the Northern Supreme Council, September 20, 1928.

John S. Fisher, former Governor of Pennsylvania, received the thirty-third degree, Northern Masonic Jurisdiction, September 16, 1930.

George II, former King of Greece, was initiated in Wallwood Lodge No. 5143, London, Eng., September 16, 1930.

RAISES SON TO

SUBLIME DEGREE

At the September meeting of Mt. Washington Lodge, of North Conway, New Hampshire, in the presence of a gathering of distinguished visitors and members, Worshipful B. Carl Snyder, editor and publisher of the *Sandwich Reporter*, and other papers familiar to all summer and other residents of the White Mountain section of New Hampshire, and past master



WOR. B. CARL SNYDER
Past Master

of the lodge, had the pleasure of raising his son, Marshall Snyder, a recent graduate of Brown University, Providence, to the sublime degree of a Master Mason. This distinctive ceremony, while not uncommon, is always particularly touching. The words of the father to his son on such an occasion awaken emotions in the hearts of every parent present invariably, and the peculiar appropriateness of a father who is fortunate enough to have been the presiding officer of a lodge officiating in such a happy capacity is delightful.

THE CRAFTSMAN extends to Worshipful Brother Snyder congratulations on the happy event just celebrated, and expresses the hope that both he and his son may long be spared to serve the Craft with diligence, fortitude and humility.

JACQUES DE MOLAY

Paris, France—A memorial service for Jacques De Molay, famous Knight Templar of the Middle Ages, was held here by members and officials of the Order of De Molay from the United States, James E. Conner, 33°, of Paris, officiating. The ceremony was held beneath an immense tree near the site of De Molay's execution, which took place March 18, 1314, on the Isle de Ville in the Seine River in the heart of Paris.

SMALL LOSS SHOWN

The total of £243,835, contributed by English Masons at the Masonic festivals held this year for the support of the three Royal Masonic institutions, is only £16,648 less than the amount received last year, in spite of the severity of the depression that has existed in this country during the year.

These institutions, dependent upon the voluntary contributions of members of the fraternity, have cared for and educated many hundreds of destitute children, and provided for the aged Masons and their wives. At present the institutions have approximately 4,500 candidates upon the books.

GRAND MASTER OF FRANCE

A recent communication announces the death of M. Maurice Monier, grand master of the Grand Lodge of France, and grand orator of the Supreme Council of the Scottish Rite. M. Jacques Marechal, grand secretary general of the Supreme Council, resigned to become grand master of the Grand Lodge of France *ad interim*. M. Lamouret, whose father was grand secretary of the supreme council, succeeds M. Marechal.

FROM THOMAS M. CARTER, A PRE-EMINENT BAND-MASTER

"The numerous references to the band-wagon in your August number bring to mind some verses by our late brother, Rev. Edward A. Horton, who sent them to me with his signature, several years ago. Maybe you can find a place for his pleasantly appreciative words.—THOMAS M. CARTER."

THE BAND

I. I praise a band,
(Any well organized band).
Why, the very name
Sends jubilant thrills
O'er all my nerves.
Listen, it comes, it throbs,
It conquers all the space.
Heads blossom from windows,

Shouts resound,
And all around
Rolls the strong hypnotic sound.
Patriotism waves flags,
And national spirit stirs
In lowliest shoe-black, news-boy,
(And in the hardened arteries of aged men.)

'Tis great! 'Tis very great!
This power of sound insatiate!

II.

Or on some sober day
A solemn dirge we hear them play,
Deep, sad, sepulchral
Are the strains—
(It fairly rains
With tear soft lamentations,
Sorrows, pains.)
The boom and boom of great bass drum,
The trombone muttering sighs and groans,
While high ascending writhes the cornet clear,
In sobbing tones.
(With swinging, muffled, steady step,
Funerally they pass—
The band.)

III.

Some golden hours I oft recall
The band gives me.
(An ecstasy
Of ripe, hilarious feeling fills us all.)
Drum-major tosses high in air
His twirling staff.
All instruments combine.
Each riots in his part
(My! what tumultuous joy!)
What sense of victory
Quickens eye, pulse, applauding hand!
We celebrate. The band leads off,
Our baseball victors follow on.
Amid vociferous cries.
But O the band!
What can beat it? Nothing.
It expresses in every phase of
Melody, individual and collective,
Student and aggressive.
Our pride, our exultation.
And uproarious delight—
The band.

E. A. H.

PRINCIPLES OF FREEMASONRY

Belfast, Ireland—By invitation the Morning Star Masonic Lodge No. 193, assembled in Millisle Presbyterian Church, where Rev. T. Kilpatrick delivered a sermon on brotherhood, building and benevolence, taking his text from Romans 14:7, "None of us liveth to himself." Rev. Mr. Kilpatrick stated in part: "God is the Father of all men living; all men, whether they admit it or not, are brothers, and being brothers have duties to each other. They should be truly fraternal, and be just, fair and honorable in their dealings with one another."

"Masons are not so much operative, as speculative builders, and in ennobling the tools with which men work, find in them and through them lessons for the construction of character, the building of which is the greatest of all work."

FREEMASONS AND

A REVOLUTION

Former President Isidro Ayora of Ecuador is in asylum at the United States Legation in Quito, where his life is safe. A bloodless revolution under army auspices has upset the government. And among the underlying causes of this revolution the issue as to Freemasonry seems to have meant most.

At a funeral the Chimborazo regiment stood at attention, while Masonic rites were going on. Senora Zaidumbide protested to the government. Minister of War Guerrero, who is soon to marry the senora's daughter, promptly issued an order to all officers and soldiers to abandon Freemasonry. The reaction to this order was defiance. The army unceremoniously ousted Guerrero, and along with him the president, who was responsible for him. A radical, Luis Larrea Alba, is now in control.

The part Freemasonry has played in many revolutions all over the world is more suspected than proven. Voltaire and Diderot did not call themselves Masons, but their championship of deism against the established church put them on the same firing line. Dumas pere impressed his readers very strongly with the notion that the Masons had a big part in producing the French Revolution. In the American Revolution George Washington and a number of other patriotic leaders were Freemasons. It is not clear just what the connection was between Masonry and the Katipunan secret society in the Philippines, which had loosened Spain's hold on the islands, long before the aftermath of the Spanish-American War, in which, as Thomas B. Reed put it, "We bought ten million Tagalogs, unpicked at \$2 a head."

In scores of revolutions in Spanish-American states of South America, we imagine, the hostility between Masonry and the Roman Catholic Church has played a part. Practically all religionists in South America are devoted to the church, which puts an absolute ban on Masonic connections.

Also, in South America the Masonic lodges are not affiliated with the ancient craft as Anglo-Saxons know it. They adhere to the Grand Orient of France, which at the start eliminated from its "regiments" the recognition of the "Grand Architect of the Universe" and stood for godliness. Between these

Freemasons and the church no truce is possible. One side or the other must triumph. For the present in Ecuador the Grand Orient Freemasons are victorious.—*The Brooklyn Eagle*.

TO HONOR WASHINGTON

At the recent annual meeting of the district deputies of the Grand Lodge of New York, the grand master urged them "to sell a patriotic Masonry." He "pointed out that George Washington Bicentenary Year offers an unusual opportunity to impress upon the world that Masonry is a patriotic organization." Plans are being drawn up by the board of general activities for assisting the Masonic lodges in arranging their programs and for stimulating interest in Washington the Mason, to the end that all celebrations be made as effective as possible.

A GOOD IDEA

Western Star Masonic Lodge No. 167, at Smith Center, Kans., now has upon the walls of the lodge room the pictures of all its past masters. These pictures are of uniform size, 8 by 10 inches, with the brother's name and the year he served as master of his lodge. Many of the once masters of this lodge have passed on to the grand lodge above. One of the past masters, L. C. Uhl, Sr., now 85 years of age, was a charter member of this lodge in 1877.

ITALY'S DARK PICTURE

All manner of varying rumors concerning conditions in Italy are being widespread, and it is difficult to determine the true situation in that country. This is due not only to the strict censorship imposed by Premier Mussolini, but also by reason of the fact that the two opposing factions, namely, the Roman Catholic Hierarchy and the Fascist party, are and have been disseminating conflicting reports, or propaganda.

A recent communication states that the Italian people are very restive. It is charged by Vatican sympathizers that the Fascisti, in closing Catholic clubs, had resorted to violence, had seriously damaged the buildings and brought much worry and anxiety to the religious. On the other hand, it is charged by the Fascisti that certain of the priests and laity have carried on subtle propaganda and have attempted in many ways to bring about the downfall of Fascism.

The communication states that matters are becoming worse and worse, and many of the Italian people find themselves, as it were, between the upper and nether millstones.

A rumor is abroad to the effect that

the Fascist government has authorized, or is about to authorize, a rebirth of Freemasonry in the land, the idea being that all the officials in every branch of Masonry shall not only be members of the Fascist party, but shall be chosen from those distinguished Fascists who hold important positions in many offices of Mussolini's government; furthermore, that all members of Italian Masonry shall be loyal and faithful to Fascism. Of course, this is contrary to the principles of Freemasonry, and as a matter of fact, even though Italian Masonry were re-instituted in accordance with this policy, it could never be recognized by the regular Freemasonry of the United States.

No doubt the time will come when the Italian people will revert to the memorable and historic period of 1870, and recall that Freemasonry, under those eminent leaders, Garibaldi, Mazzini and Cavour, was responsible for the present United Kingdom of Italy and its dependencies, and the fact that for a half century the Italian people enjoyed a measure of liberty, equality and fraternity never before known. It is to be hoped that the future will bring this realization to the Italian people that they may know of the great part Freemasonry has played in their national destiny. The people flourished under Freemasonry, and the kingdom of Italy, it is logical to assume, will again flourish when the ban imposed upon the Craft by Mussolini shall be lifted and a new era of enlightenment and freedom inaugurated.

AMERICAN VS. ENGLISH SCHOOLS

Merits, shortcomings and differences of American and English education for the boy and girl of high school age are compared by Dr. E. D. Grizzell, professor of secondary education, University of Pennsylvania, in a communication to *School Life*, official organ of the U. S. Office of Education.

While the American high school may receive as many as 9,000 students, its English cousin, with a maximum of 500, is never permitted to grow overcrowded. Dr. Grizzell points out. The principal's office in an obviously new American building becomes in England the head master's study, in a vine-covered, wall-enclosed, graceful structure, built to last for centuries.

"English high school education aims to make of the boy a potential scholar and a gentleman, and of the girl an accomplished gentlewoman," finds Dr. Grizzell, after a research study of American and English secondary education on comparable bases. "It favors and is the first stage in the training of the youth of high intellectual ability."

and is the first stage in the training of leaders in political, professional, and social life.

"American high school education is regarded as an extension upward of educational opportunity for the masses, including not only general academic or cultural studies, but special training for vocations, technical, commercial, agricultural and trade, as well as continuation and co-operative instruction.

"The English teacher regards his work as dominantly an art, with interests largely academic and cultural. He is not so much interested in purpose and technique, as he is in his field or subject—not so much interested in the boy as a biological, psychological, sociological specimen, as he is in the boy as a human being—a future leader in English society.

"There is a charm and atmosphere that pervades the English school that is rarely achieved in an American school. The school halls, the desks, the chapel, the refectory, breathe the spirit of tradition and age-old custom. England values these old 'shells' as a reminder of a glorious past. Only grim necessity, forced upon them by a rapidly changing civilization, ever compels the English to relinquish an old school with its hallowed grounds.

"American has no such respect for the old. Perhaps some day when we have grown older we may come to prize more highly these haunts of our adolescent days. Here and there schools are being built that may outlive the present generation and appeal to the imagination of the next. We need a bit of such tradition in American secondary education to bind the graduates more firmly as members of a great family. It would add much to the spiritual development of American youth."

MASONIC SECRETS

We hear a good deal of talk at times about the secrecy of Freemasonry, and some people base all their objections against the fraternity because of its secrecy. But after all what is there about the fraternity of Free and Accepted Masons that is secret? If you were to ask the writer what is there about Freemasonry that is secret he would be compelled to tell you that he didn't know because there is really no great secret concerning the institution. Its times and places of meeting are known to all people. There is no secret about its acts and purposes. They are proclaimed by press and pulpit and sounded from the house-top and emblazoned along the street. The history of Freemasonry is written and every curious woman who is disposed to do so can read it in that set of books for which her dear husband paid \$55. on

the installment plan, of course, at a time when she wanted a new dress and had to go without it simply because John had to buy those books which he hasn't looked into since they came into the house. The deeds of charity of Freemasonry are recognized by all men, and are a matter of comment in every community. The Masonic homes which are to be found in every state of the union simply testify to the fact that Masons contribute a certain sum of money which is used to care for the aged, the widow, and the orphan. Now outside of a few signs and grips and some passwords which are of really no consequence, there is very little about the institution of Freemasonry that is secret. The world is full of secrecy. The astronomer is still looking for the secret of creation. The geologist is searching the rocks for the power that laid the foundations of the earth. The chemist is watching the forces of nature in an effort to discover the secret of life. Nature works behind closed doors, and wherever we go we find secrecy. In the year 1848, in the National Assembly of France, an interpretation was sought of that portion of the law relating to secret societies. After much investigation, the conclusion was reached that Freemasonry was not a secret society; and that a society might have a secret and yet not be a secret society. As a result of lengthy discussions, a secret society was interpreted to be one which seeks to conceal its existence and its objects. This Freemasonry does not do. Therefore, it is safe to conclude that it is in no sense a secret society. —*The Illinois Freemason.*

DIXIE

In its August issue the *Masonic Home Journal* publishes an historical sketch of "Dixie." The editor reminds us that something quite different from the thought of money stirs the soul when the band strikes up this old song of the Southland, yet money was accountable for its name.

In an address before a business body at a recent convention of the American Institute of Banking, Mr. F. W. Thompson, a banker of Richmond, Va., departed from his subject to say:

"Money gave to the South its pet name of 'Dixie.' The principal bills issued by a bank in New Orleans before the war between the states were in ten-dollar denominations. They were engraved in English on one side and in French on the other. On the French side, the word DIX was very prominent, which, as you may know, means 'ten.' The Americans throughout the Mississippi Valley, who did not know the French pronunciation, called the bills 'dixies', and Louisiana came to be

known as the land of the 'Dixies' or 'dixie land.' This fact inspired Dan Emmett, who in 1859, composed the original 'Dixie Land' for a minstrel show, then performing in New York. He embodies in it the expression he had so often heard: 'I wish I were in Dixie.'

Gen. Albert Pike, eminent Masonic scholar, poet, soldier, philosopher, and past grand commander of the Scottish Rite of the Southern Jurisdiction, was the author of a poem on Dixie, which has been quoted and published by many writers.

ANOTHER ROYAL LINK

Ayr, Scotland, was the scene of the latest link between Freemasonry and the British royal family. The occasion was the laying of the memorial stone of the new county building, according to ancient Masonic custom by the Duke of York, assisted by the provincial grand master of Ayrshire, Sir A. Hunter-Weston, M. P., and the grand secretary, T. G. Winning, under the auspices of Lodge Ayr St. Paul No. 204 and the grand lodge.

The chain of connection between the royal family and the Craft in Scotland began in 1805, when the Grand Lodge of Scotland received its first royal patronage by the Prince of Wales (afterwards King George IV), who was elected grand master and patron. Again in 1870 the then Prince of Wales (afterwards King Edward VII) was elected patron of the order in Scotland, and in October of that year was installed into office. On the same day he was affiliated into the Lodge of Edinburgh (Mary's Chapel) No. 1.

The present Prince of Wales was admitted on honorary member at the last Royal meeting of the Grand Lodge during the reign of the Earl of Stair.

125 YEARS' HISTORY

Prof. Charles S. Plumb, grand historian of the Grand Lodge, F. & A. M., of Ohio, calls attention in *The Ohio Mason* for August 7, to the proceedings of the grand lodge of that state during its history for 125 years. In the pioneer days of the lodge it adopted the committee policy of handling its affairs, and these committees have always been an important feature of the proceedings of the grand lodge.

In 1828, a committee on communications from foreign grand lodges, etc., was established. This committee assumed broader and broader interpretations of the work of the body from session to session. After commenting on the communications received from the grand lodges, they report: "Many topics of interest to the Craft, including such subjects as education, the estab-

lishment of a general grand lodge, the pros and cons relative to the representative system, the jurisdiction of lodges, grand lodge certificates and their effect, the subject of dueling, the progressive state of Masonry, etc." For about 85 years "much attention has been given to this work, so that it furnishes not only a review of United States grand lodge proceedings, but of many foreign countries, especially where the English language is the common one."

Professor Plumb has sought various phases of Masonic information in grand lodge proceedings, with the result that, says he, "while they are a mine of valuable literature, the report of this committee is of great value to those who wish to be informed of the larger field of Masonry outside of Ohio. . . . In fact, our proceedings offer an attractive field for Masonic research."

DECIDEDLY NOT!

According to the *Catholic Sentinel*, "Not a few European Catholic journals are convinced that Mussolini himself is a Mason, guided by Masonic principles. . . ."

Ridiculous! Mussolini never was a Mason, is not now, and there is very little likelihood that he will ever be a member of any regular Masonic body. His vituperative utterances against the Craft are as well known as the depredations committed by his cohorts against Masonic property and lives of Masons in Rome, Milan and other Italian cities and towns.

Quoting further, ". . . His procedure against Palmeri and other Italian Masons was dictated by purely political reasons." Again wrong! Raoul Palmeri was formerly grand commander of the Scottish Rite of Italy, but following the ban placed upon the order by Mussolini, it is alleged that he was threatened, intimidated and actually starved to the degree that he was forced to repudiate Freemasonry, as a reward for which he was given a position in the Fascist government.

Obviously seeking Vatican favor, the premier at the outset of his regime proceeded to crush Italian Masonry. Now that Il Duce and the Pope are at swords' points, they both accuse each other of being "supported" by Masonic influence. What a flimsy pretext for heaping further indignities upon the ancient and honorable Craft.—*L. W.*

CHARACTER

"Thoughtful persons, if asked the most valuable possession of man, put good character first, before health and far ahead of earthly possessions." writes Dr. Sanger Brown, assistant

commissioner, Department of Mental Hygiene, New York, in the *United States Daily*. He continued: "In good character they include fairness, honesty, courage, dependability, willingness to make personal sacrifices for others if the situation demands it, and other noble qualities. These are not rare or heroic virtues; they are possessed by the man in the street. . . .

"It goes without saying, however, that children need proper opportunity and background to develop character. Courage in facing difficulties, sacrifice of personal wants for ideals, fine distinctions between right and wrong, these traits, to become a part of the personality, must grow out of the experiences of life.

"If children fail to develop these qualities, if they are indifferent, callous to others, undependable or deceitful, such conditions are not to be regarded as frailties due to the child's inheritance coming to the surface. Nor should silly explanations, such as minor injuries in infancy, be accepted as a cause. Detrimental influences at home, at school, or in the neighborhood are generally responsible for faulty mental development of a child.

"Perhaps life is being forced upon him in directions which are distasteful or beyond his powers to assimilate. Children need to do disagreeable things at times, but if life is continuously distasteful, they naturally rebel. Perhaps thwarting influences are encroaching upon the child's life, interfering with his development, just as a large and sturdy tree interferes with the growth and development of a delicate plant at its roots.

"If a child is not developing an acceptable character, a thorough study of the entire situation will generally reveal the cause. An understanding of it may make all the difference between the child's success and failure in future life."

CONFERENCE OF SUPREME COUNCILS

Pursuant to the fourth international conference of the supreme councils of the Scottish Rite of the world, to be held in Cuba in 1934, a preliminary conference of the supreme councils of France, Belgium, The Netherlands and other councils to be held in Paris, beginning September 21, of this year, to discuss questions of special interest to members of continental councils.

The conference will open at 10:00 a. m., sharp, at the home of the Supreme Council of France, 8 Rue Putaux, under the presidency of the grand commanders of the various supreme councils participating. When

the meeting is opened M. Rene Raymond, grand commander of the Supreme Council of France, will likely be made temporary chairman. M. Raymond will also make the address of welcome, followed by the presentation of questions for consideration by the conference. It is expected that the conference will not consume more than two days.

Such questions as the following will be discussed: The situation of the supreme councils in regard to the bulletin approved by the International Conference in Paris, the Italian Masonic situation, *Le Droit Humain* and other problems of special interest to the supreme councils on the continent of Europe. The grand commander of France has been selected to serve in an advisory capacity to assist officers and members of the Supreme Council of Cuba in preparing for the International Conference to be held in Havana in 1934. For such matters as programs, transportation, hotel facilities, etc., he will probably ask suggestions from other grand commanders.

HISTORY OF FRENCH RITE

A work entitled *The History of the Supreme Council of France* has been completed by the Masonic historian, M. Lantoiné. The production of this work is consonant with the resolution adopted at the International Conference of Scottish Rite Supreme Councils, which provided that each council should write its own history and exchange same with the several councils. The History of the Supreme Council, Scottish Rite of the Southern Jurisdiction, U. S. A., Mother Council of the World, is about completed.

ROCKNE'S WORDS REFUTE

Washington, D. C. — Shortly after the tragic death of Knute Rockne, famous football coach of Notre Dame University, the *News Bureau* office was flooded with requests for information as to whether or not he had been a Scottish Rite Mason, but had rejected Masonry for Catholicism.

To obtain authentic information in this matter the *News Bureau* made searching inquiries and determined that Rockne had never been a member of either southern or northern Masonic jurisdictions of the Scottish Rite. Furthermore, there was no record in the archives of the Grand Lodge of Indiana to show that he had ever received the Blue Lodge degrees.

Still, rumors of his "former Masonic membership" persisted and were capitalized by various representative publications, and broadcast throughout the country.

In the *Pittsburgh Catholic*, of recent

issue, appears an interesting article dealing with this matter as follows: A few months after he had been received into the Roman Catholic Church, Mr. Rockne came to Pittsburgh to deliver a talk before the Real Estate Board, meeting at the Hotel Schenley. He was asked: "Did you ever join the Masons?" His reply was: "I never joined anything in my life except the Kiwanis and Rotary Clubs of South Bend. . . . I was told many times how I could become a Mason, but I never tried to get in. . . . I was an alumnus of a Catholic school, making my living in that school's employ. I didn't think I would have been doing the right thing to have joined such an emphatically Protestant organization as the Masons while I was still earning my bread at Notre Dame, consequently I never joined them."

This should convince the most skeptical that Knute Rockne was never a member of the Masonic Fraternity.

—Scottish Rites News Bureau.

MEMORABLE NAMES IN MASSACHUSETTS

An English correspondent to whom the CRAFTSMAN is indebted for many items of interest, and who has been a consistent friend to this magazine, in a recent letter said:

"Corson's article, 'Twelve Fathers in Masonry,' set me to thinking up a possible list of Men Memorable to Massachusetts Masons. Offhand how does the following hit you?"

Henry Price, Founder, 1733.
Benjamin Franklin, Philosopher.
Gen. Joseph Warren, 1769-1775.
Paul Revere, Curious Artificer.
George Washington.
Joseph Webb.
Charles W. Moore, Writer, 1833.
George M. Randall, Missionary Bishop.
Dr. Winslow Lewis, Internationalist.
William S. Gardner, Lawgiver.
Serenio D. Nickerson, G. S. & Hist.
Samuel C. Lawrence and Matthew J. Whittall, Benefactors.

"Of course, living lights are not included."

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A practice inaugurated several years ago by the Grand Lodge of the District of Columbia has been steadily gaining in interest, and has proven of practical value to Masons and their friends.

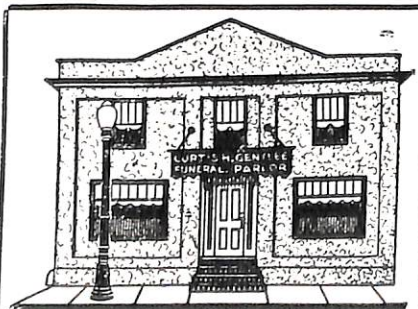
Every Sunday afternoon during the spring, summer and early fall, a religious service is held in the open, weather permitting, on the historic Dean Estate, a tract of land of nine acres, upon which is contemplated the erection of a new Masonic Temple and a group of buildings to be used by the various branches of the order.

Under a gigantic oak tree, known as the "Treaty Oak", and about which a number of legends have been woven, an attentive audience gathers from all parts of the capital and nearby Maryland and Virginia towns. The officiating clergyman then conducts a religious service, in which a sermon is preached, hymns are sung, and scriptural passages read. Sometimes these services are given under the auspices of the Scottish Rite, at other times the Knights Templar, Mystic Shrine, and Eastern Star, but mostly the Blue lodges.

Many notable visitors, such as the President of the United States, members of the diplomatic corps, cabinet officers, and members of Congress have attended these non-denominational services, and have expressed their pleasure and satisfaction.

Rev. John C. Palmer, 33°, a Presbyterian clergyman, and chaplain of the supreme council, Ancient and Accepted Scottish Rite of the Southern Jurisdiction, directs the Temple Heights services, and has been largely responsible for their success.

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MASONRY IN GREECE

On March 1, 1930, I made a visit to my native land of Greece, after an absence of 18 years. I did not remember much about the country, after being away for so long, and was surprised to see how advanced the people were, schools everywhere, and even in face of hard times the country appears to be in good condition.

The Greeks have taken a great interest in Masonry. There are 18 Masonic lodges in Athens alone, and in all Greece there are 87 lodges. In 1930 a new grand lodge building was erected. All the government rulers and the outstanding men of the country belong to, and are very much interested in, Masonry.

Six days before I arrived, a new Masonic lodge was organized near where I formerly lived, which is the youngest lodge in Greece. It is Skoofas Lodge No. 87, Chalkis, Evias.

I never missed an opportunity to attend a meeting while there, and found the work differed only a few points from the work used in ancient times. It surely was worth while for any Mason to witness.

Vtsilios Mallios, worshipful master of Skoofas Lodge, referred to above, is reported to be one of the wealthiest men in Chalkis, and was one of the

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Adv. Dept., Masonic Temple, Boston

foremost officials of the country during the war. He is working hard for the benefit of Masonry.

GUST J. DALIANES, 32°.

HALIFAX HONORS FOUNDER

Halifax, N. S., has recently dedicated an imposing statue of bronze, regarded as one of the finest memorials in the Dominion of Canada, to the memory of a famous member of the Masonic Fraternity—Edward Cornwallis, the founder of Halifax.

Edward Cornwallis was born in London in 1713, and was the sixth son of Baron Cornwallis. After the close of the war with France in 1748, in which he served with distinction and rose to the rank of lieutenant colonel, he was delegated to lead a small army and about 1,200 settlers to Nova Scotia to found a new nation. He succeeded in this task, and from this settlement arose the supremacy of English rule in Canada and the present city of Halifax. In 1752, his health beginning to fail, he returned to England as his mission in America had been successfully accomplished. In 1762 he was appointed Governor of Gibraltar, and filled that post until his death in 1776.

He will be remembered as the founder of Masonry in Nova Scotia. In February or March, 1750, "The First Lodge" at Halifax was established by him under warrant from Erasmus James Phillips, provincial grand master, representing the Grand Lodge of St. Johns, Boston, and he served as first master. This lodge, after a varied career and consolidations with other lodges, became known as St. Andrews Lodge No. 1. It is the oldest lodge in the British Empire outside of the British Isles.

GIFT TO ICELAND

According to the *Christian Science Monitor*, an heroic statue to Leif Ericsson will be formally erected on Jonsson Museum Hill, in Reykjavik, Iceland.

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DEDICATION SET

The dedication of the new and splendid George Washington Masonic National Memorial Temple in Alexandria, Va., will take place May 12, 1932. It is expected that Masons from all sections of the United States will visit Alexandria for the dedicatory exercises, and during the second week in May of next year gatherings will be held of the Grand Masters' Conference, the Grand Secretaries' Conference, the Masonic Service Association and the National League of Masonic Clubs, all to take place in the new temple.

The movement for the building of this temple was launched 21 years

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ago, the original idea being to erect a building for the safe keeping of the priceless relics of George Washington, now the property of Alexandria-Washington Lodge. The movement soon grew to national proportions, and aid was pledged by every grand jurisdiction in the country. The exterior work has now been completed, and one auditorium has been in use for more than a year.

MEMORIAL TO EARL HAIG

London, England—*The Daily Express* (Scotch edition) in covering the unveiling of the Haig statue at Montreuil-sur-Mer and the recent memorial service in his honor held in Dryburgh Abbey, recalled to memory that in him the Craft in Scotland had an enthusiastic member, according to the *Freemason's Chronicle* of this city.

At the date of his death Earl Haig was senior grand deacon of Scotland, "and the Craft looked forward to the time when he would adorn the throne (grand mastership) itself."

His resting place in Dryburgh Abbey is a sacred spot for every Freemason, and next to it is that of another famous member of the order—Sir Walter Scott, whose mother lodge, St. David No. 36, of Edinburgh, yearly honors him by toasting his immortal memory.

NONE LIKE FREEMASONRY

London, England—*The Freemason's Chronicle* of July 18, contains an interesting article from which the following is quoted:

"There is nothing like Freemasonry, nor is there any organization which can approach its tenets and principles. Freemasonry is always pleased to be in friendly intercourse with other world-wide organizations which are doing their best for the welfare of men and things. It is entirely out of place to say that there is any organization 'a kind of Freemasonry', for there is not.

"No other organization has the same basic principles—the belief in a Supreme Being, the Fatherhood of The Great Architect of the Universe and the

Brotherhood of Man, among all men, whatever their creed, color, politics and daily avocation, providing, of course, the candidate for admission is of good report."

MASONRY IN URUGUAY

Recent information regarding Masonry in Uruguay is quite satisfactory. The Grand Orient and the Supreme Council, Scottish Rite, have now separated, each being sovereign and independent bodies, separate and autonomous; only some minor details remain to be worked out.

Gen. Telemaco Braida returns as sovereign grand commander of the Supreme Council, while Dr. Gabriel Terra, 33°, and President of the Republic of Uruguay, is grand master of the Grand Orient. The deputy grand master is Senor Juan Jose Penza, 33°.

There were a few lodges of the Grand Orient which became dissatisfied, and, under the leadership of a former member of the Supreme Council, seceded, but the members of the two senior lodges which seceded—"Razon" and "Fenix"—have petitioned to be readmitted into the regular Grand Orient.

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There is one Masonic center in Hertfordshire, England, which is insufficiently known, writes Dudley Wright, Masonic historian. The surroundings are ideal, and the building—the Great House, Cheshunt—is supposed to have been erected in the time of Henry VI. By a will dated October 26, 1501, it was devised to Sir John More, the father of the celebrated Lord Chancellor

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lor More. Later, King Henry VIII gave it to Cardinal Wolsey, whom he also appointed bailiff of the manor and keeper of the park of Cheshunt.

Adjacent to the Great House is the parish church—a walk through the churchyard is a favorite pastime of the members of the Gaddesden and other Masonic lodges which meet there. Near-by is the house in which Richard Cromwell resided after he resigned the Protectorate, where he lived under the assumed name of Clarke. There was at one time a moat 20 feet wide around the building, but this has been filled in. It is pleasant on a summer's evening to sit at dinner after lodge work is over and survey the surrounding country, because the distance is great enough to be assured of the absence of eavesdroppers.

VENERABLE CRAFTSMAN

Judge Henry Oliver Woy, of Milan, Mo., is nearing his 94th birth anniversary, and has been a member of the Masonic Fraternity for 71 years. He was born in Ohio, September 25, 1837, and in his early years taught school for a livelihood, later studying law and becoming a member of the bar. In a little town in Iowa, names Homes, he received the entered apprentice degree August 25, 1860, becoming a master Mason one month later, and has been active in the Craft ever since.

He came to Missouri in 1870, where he farmed during the summer months and taught school during the winter. In 1880 he was one of the organizers of Green City Lodge No. 159, has filled every station, and is still a faithful member of this lodge. Mr. Woy is in good health, and frequently indulges in a two or three mile walk.

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TEMPLE NEAR COMPLETION

Alexandria, Va.—Work in connection with the completion of the George Washington National Masonic Memorial Temple, is being speeded up in order to have everything in readiness for the preliminary meeting of the Memorial Temple Association, February 22, 1932.

The dedication of the temple has been set for May 12, 1932. It is expected that there will be many thousand Masons from every part of the United States and foreign countries present at this ceremony.

A special feature of the interior appointments of the temple is a replica of the room of the lodge over which George Washington presided, which bears his name, and which initiated the temple project to provide a safe repository for the exhibition of the priceless relics of Washington. The relics are

the property of the Alexandria-Washington Lodge No. 22.

The exterior work on the temple is completed, and the building to house the heating plant is now in course of construction.

Two leading features of the temple are a set of chimes and a large electric lantern or beacon, which at night will throw its rays over long distances.

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93 YEARS

Charles A. Benedict, who for the last 70 years has conducted an undertaking establishment in New York, N. Y., celebrated his 93rd birthday, August 15, at his home, 150 West Thirtieth street.

Except for the service of one year in the Civil War, in the old Seventh Regiment, of which he is the oldest member, Mr. Benedict has lived in one word of New York City.

He is past master of Albion Lodge No. 26, past commander of Columbian Commandery, K. T., and past potentate of Mecca Temple, Mystic Shrine. At present he is treasurer of Columbian Commandery.

TWO P. G. M.'S OF EGYPT

Announcement is made of the deaths of Sayed Pasha Ali and Idris Ragheb, both past grand masters of the Egyptian National Grand Lodge of Masonry.

Sayed Pasha Ali was born in 1866. Having been educated at a military school, he attained very high rank in the military service of his country. The post of Undersecretary of State to the Ministers of War and the Navy was occupied by him with great distinction, in which service he earned the highest Egyptian decorations.

He joined the Masonic Fraternity before he reached the age of 25, and achieved the high distinction above stated, serving as grand master from 1923 to 1930, with the added honor of having been an active member of the supreme council for the Ancient and Accepted Scottish Rite of Freemasonry in Egypt.

Idris Ragheb Bey was of a noble and wealthy family, and devoted his life to the study of languages, sciences and the invention of a machine which writes the Arabic characters. His public spiritedness and philanthropy found expression in the founding of the Assistance Publique (Public Assistance),

of which he was several times the elected president; the Oeuvre d'Instruction Laïque et Gratuite (Laical and Free School of Instruction) and the Societe d'Alimentation, an institution for the impoverished sick.

For 32 years (1891-1923) Idris Ragheb served as grand master of the Egyptian Masonic Grand Lodge, and served as grand commander of the supreme council, Scottish Rite, of Egypt, for nearly 20 years.

NORTHERN COUNCIL TO
CONFER HIGHEST DEGREE

Detroit, Mich.—The supreme council, Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction of the U. S. A., will open in full ceremonial form in the magnificent Masonic Temple, this city, at 10 a. m., Tuesday, September 15. Immediately thereafter, members of the fourteenth degree will be admitted.

At 8:00 p. m., the thirty-third degree will be conferred in the Masonic Temple auditorium. Evening dress will be worn, also the jewels of present or past Masonic rank.

The supreme council will assemble in the temple also at 9:30 a. m., on the 16th and 17th. At the conclusion of

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business of the latter assemblage, "the Chain of Union" will be formed and the supreme council will be closed.

The Supreme Council of the Northern Masonic Jurisdiction elects those meriting the thirty-third degree at one meeting, and a year later confers the degree. The supreme council of the southern jurisdiction designates and confers the degree at the same session, as it sometimes happens that designates pass away between sessions.

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ENGLISH MASONIC EVENTS

London, Eng. — *The Christian Science Monitor* for July 29 carries an interesting article by Dudley Wright, celebrated Masonic historian. He states that: "The largest gathering of Mark Masons in the Province of Middlesex has just been held to witness the installation of the Duke of York at provincial grand master, in succession to A. Burnett Brown, who is to be the grand superintendent of Royal Arch Masonry in the same province. The ceremony was carried through by the Earl of Stradbroke, pro grand master, on behalf of the Duke of Connaught, the grand master. Lord Stradbroke pointed out that for the past 40 years the Mark, as well as the Craft, had had a royal prince at its head, and it was particularly gratifying that the Duke of York was willing to add to his obligations by undertaking the oversight of the Mark Province of Middlesex, no light task, considering the progress that was being made in that province. Six lodges had been consecrated during the last four years, and more were on their way. The number of lodges had increased from 11, in 1892, to 24 at the present day."

The same writer states that Loge Deutschland, one of the two lodges working in the German language under the English constitution, has just celebrated its annual festival of St. John, and had the privilege of welcoming Lord Amptill, who is an honorary member, as the special guest. The floor of the lodge was strewn with roses, and roses decorated the various items of lodge furniture, while every brother was presented with a rose.

Lord Amptill, in his remarks, said "There is a tendency throughout the

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Craft to belittle the second degree, which it has been my pleasure to witness this evening, and to listen to the lecture on the second tracing board delivered for the first time in German. The whole of the Masonic system would be incomprehensible but for the second lecture, and I regret that it is often omitted on the plea that there is not time to give it. Candidates must be given all the instruction they need."

A LETTER

TO THE EDITOR OF THE MASONIC CRAFTSMAN,
Masonic Temple, Boston, Mass.

Dear Brother:

It would be a very great favor if you could publish this letter in your next issue. It relates to a matter that has been a source of much pain and anxiety, not only to myself, but, I think I can safely say, to everyone concerned.

It is now more than a year since the last number of *The Builder* appeared. I am not in a position to make any

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statement regarding the circumstances that led to its discontinuance, partly for the reason that I am not in possession of all the facts in the case, but still more because it is not my part to do so, my connection with the publication having been the editorial charge only, the financial and business management having been wholly in other hands. I can only say that the end was almost as much of a surprise to me as it must have been to the readers of *The Builder*. And until as late as October last I was still hoping that the number for June, which was actually in type, would eventually be printed.

Some attempts have been made to revive the magazine, but so far as I know they have all fallen through. Whether any other project is under way I do not know, but I personally feel that there is now little hope that anything can be done.

Since I have reached, very reluctantly, this conclusion, I have felt strongly that some explanation was due to those who so loyally supported the Research Society and its organ, *The Builder*. But the problem of communicating with them seemed insuperable. It is in the hope that some of them will see this that I am writing to you, and to such other Masonic journals of which I have the address.

For the reasons already stated, it is not a very satisfactory explanation that I can give. *The Builder* was a specialist organ, and could not be expected to have wide popular appeal. To have popularized it would have been to so change its character that it would no longer have filled the purpose for which it was founded, with the consequence that Masonic students would have lost interest in it, while on the other hand, such a change would have brought it into competition with other magazines, far better equipped to meet the popular taste.

Nevertheless, *The Builder* had a remarkably stable and loyal group of supporters, sufficiently large (in my

opinion at least) to have enabled it to continue indefinitely, had only certain economies and re-adjustments, which were being made at the last, been put into effect two or three years previously. But "hindsight" is proverbially better than foresight, and it is naturally difficult to realize in a time of expansion that further expansions will not continue.

During the five years that I was editor of *The Builder* I had the very great privilege of coming in contact with Masonic students all over the world. From this I am now cut off, a loss I feel very keenly. Should any of my old correspondents wish to communicate with me at any time in the future, a letter addressed to me at Stanstead, Quebec, Canada, will always reach me, wherever I may be.

I would also add that I have in my

hands all the unused manuscripts submitted for publication in *The Builder*. Should those who contributed them wish to have them back, I shall be glad to return them if they will send the necessary postage. It would be too much of a burden for me to pay this out of my pocket, as the number is considerable.

Yours fraternally,
R. J. MEEKREN.

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The *Kansas City Star* of a recent date states in part:

"On a high knoll overlooking a beautiful Kansas harvest, and which still was in sight of the austere skyline of Kansas City, the corner-stone of the Wyandotte County rural high school was recently placed at Bethel, Kans.

"The intrepid strength which hovered above the laying of the corner-stone of the National Capitol at Washington, Sept. 18, 1793, was present in the crowd * * * which flocked to the site of the new \$150,000 structure, 12 miles west of this city."

The same trowel which Gen. George Washington used in the ceremony at the National Capitol 138 years ago was brought here under guard of E. J. Skidmore, master, and associate officers of Washington-Alexandria Lodge of Alexandria, Va., for the corner-stone ceremony.

The first President of the United States was made an honorary member of Alexandria (Va.) Lodge No. 39, June 24, 1784. This lodge was then under the Grand Lodge of Pennsylvania, but afterward became Alexandria Lodge No. 22, of Virginia, of which Washington was the first charter master, April 28, 1788, and was unanimously re-elected Dec. 20, 1788. After his death this lodge was given the name Alexandria - Washington Lodge. The

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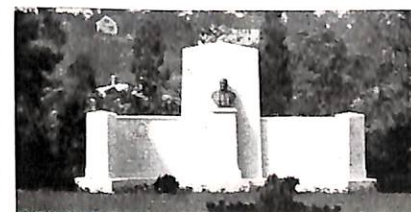
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trowel was used by the President carries this inscription: "This trowel is the property of Alexandria - Washington Lodge No. 22, Alexandria, Va., and was used by Gen. George Washington in laying the corner-stone of the National Capitol, September 18, 1793, at Washington, D. C."

J. Forest Ayres, grand master of the Grand Lodge of Kansas, officiated at the ceremonies, and used the trowel in the laying of the stone. He was assisted by other officers of the grand lodge, and officers of Delaware Lodge No. 96, of Kansas.

In a copper box in the corner stone were placed a list of the contributors for the purchase of the stone; three copies of the current issues of the *Star*, a list of contributors of the funds for bringing the historic trowel to Kansas, a copy of the *Kansan*, a history of the district, written by J. Willard Haynes, Kansas City, Kans., attorney for the rural school board, and a map of the district, which was furnished by Miss Olive I. Thompson, superintendent of county schools.

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EARLY DAYS OF THE CRAFT IN YUCATAN (MEXICO)

By FRANK VADILLO

Draw a straight imaginary line from New Orleans, La., five hundred miles down south, and you will arrive at the Peninsula of Yucatan, the principal part of which comprises the State of Yucatan, Mexico.

In 1519 a handful of Spaniards, filled with ambition and romance, landed at Cape Catoche, at the N. E. of the peninsula, and to commemorate the happy event a mass was celebrated at that place, the first of the American mainland to receive the visit of the conquering Spaniards.

A few years later, when Yucatan was already inhabited by other groups of Spanish soldiers of fortune, those possessed of wandering spirits discovered the famous Mayan ruins located in the depth of almost impenetrable forests.

At that time, the magnificent Mayan buildings were only artificial hills covered with dense tropical vegetation.

The architecture of these buildings is eminently Masonic, and we find a fertile field for the appliance of combinations bearing the proportion of three-five-seven. The history of the Mayan people is full of references of the honors and distinctions granted those who distinguished themselves in architecture and astronomy.

In this modern epoch, the greatest archeologists are amazed, and feel a sincere admiration for the ancient Mayans that many centuries before the Chinese and Egyptian civilizations flourished, had already perfected a calendar with accurate systems for astronomical observations. The periodical appearances of comets were announced years in advance, and although these ethereal occurrences were given mythical significance, the fact remains that the Mayans had a marvelously advanced civilization.

Many of the buildings of Chichen Itza—one of the lost Mayan cities—have been restored, and we can now

admire the prodigious work of "the Castle", a square construction on top of an artificial hill about three hundred feet high, with four entrances looking to the four cardinal points of the compass.

The emotions of any man visiting this marvelous building are naturally aroused; but the surprise of the Mason may be imagined when, looking on the letter "G" perfectly made, laying on East side, he discovers a large stone the oriental way. It is a sensation hard to be described.

This eloquent sign deeply impresses the mind of any Mason, and one cannot help but wonder what relation that sign has and how many centuries ago mankind was already laboring under the great and sublime symbol of Masonry.

Coming down to more recent years—in the beginning of the nineteenth century, the seas were traveled by many Spanish caravals, and ancient records report an accident that wrecked the war frigate "Efigenia" about 1816, near the coast of Campeche, not far from Yucatan. Most of the wrecked

crew reached the coast. Among them were several Spanish officers who founded the first Masonic lodges of Yucatan.

This State of Yucatan, by its geographical position, is quite separated from the central part of Mexico, and in those days of poor transportation the voyage was a long and hazardous trip. Thanks to this circumstance, the Masonic lodges of Yucatan were not per-

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secuted during the reign of King Ferdinand VII, who (upon his return to the throne of Spain in 1814) ordered tremendous punishments for the Masons working in other parts of Mexico.

The first lodge established in Yucatan, — about 1819 — was named "The Dawn of Day" ("La Aurora") and worked in the York Rite. The most distinguished men of society, of the army, of commerce and of the convents, honored themselves by attending this lodge, and had a precarious existence until 1822.

1822 marks a milestone in the local history of the Craft. During that year, Lorenzo de Zavala, a man famous in Yucatan, and other gentlemen, arrived from Mexico City, and being already members of the Fraternity, their prestige and their personalities were great helps for the Masonic cause. A new lodge was formed, named "The Peace Maker" ("El Iris de la Paz") and worked under the Scottish Rite.

Independence and liberty were expressions in high fashion in those days, as Mexicans had just broken the political chains of the Spanish monarchy; and what better place for enjoying the new freedom than a Masonic lodge, the Temple of Free Men!

Because of these circumstances and the prestige of its members during that period, Masonry flourished in Yucatan, making many adepts.

Since those days, Masonry in Yucatan has been often subjected to the vicissitudes of political events that have occurred in the history of the Mexican nation, and to the rather eventful life of Mexican Masonic bodies. At present here is working at Scottish Rite Grand Lodge—"Grand Logia Unida La Oriental-Peninsular") that came to life on May 24, 1931, after a long struggle between two grand lodges of the same name. That grand lodge has about 30 lodges, and some six hundred members in its obedience through the State of Yucatan.

In 1865 the lodges "Union Fraternal", Emulos de Hiram" and "Eintracht", that had been regularly work-

ing in Mexico City, were united to form the lodge "Valle de Mexico", which in 1911 changed its name to M. W. York Grand Lodge of Mexico, and as the North Dakota Grand Lodge Bulletin rightly said: "The York Grand Lodge of Mexico is the only body of Masons in Mexico, which upholds the standards and landmarks of English-speaking Freemasonry."

During the winter of 1919, seven Master Masons met at the writer's request, and applied for a Dispensation and Charter from the M. W. York Grand Lodge of Mexico for a lodge in Merida to be named "Southern Lodge of Mexico."

Our hearts were filled with joy when we learned that on June 1, 1930, the Dispensation was granted, and since that time the "Southern Lodge of Mexico" has been regularly working. We started with a membership of seven, and are going very slowly, because the Eng-

lish language requirement reduces to a small number the local men that may be considered as future material for the lodge. We try to follow the advice of the Grand Master of New York: "Not more men in Masonry," but more Masonry in men."

Before ending these lines, I thank

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Bro. J. A. Fetterly for his kindness in giving me this opportunity to inform American Masons that in Yucatan there is a York Rite, English-speaking lodge, small in size, but large in fraternal feelings, always ready to welcome visiting brethren.

FRANK VADILLO, *Secretary,*
Southern Lodge of Mexico, U. D.,
Merida, Yucatan, Mexico.

MASSACHUSETTS, THERE SHE STANDS

MR. ALFRED H. MOORHOUSE,
Dear Frater:

Am in receipt of August CRAFTSMAN, and an item on pages 272-273, "49 Years' Service," gave me an idea that Massachusetts also should get a bit of the glory.

We can go Oregon five years better; for Bro. John Monro of Baalbec Lodge, has been secretary thereof since 1877. Two other secretaries, Bro. L. A. Derby, has been secretary of Pawtucket Lodge since February, 1887, and I have been secretary of this lodge since September 7, 1887—and these are consecutive years. I was raised April 4, 1883, Mr. John F. Ham, master, and on July 24, 1931, passed my 79th birthday.

Fraternally,

CHARLES C. LITTLEFIELD,
Secretary Joseph Webb Lodge, Boston.

A NEW GEORGE WASHINGTON MASONIC FACT BOOK

The year 1932 marks the two hundredth anniversary of George Washington's birth, an event which will be signalized by nation-wide celebrations during the coming fall and winter season.

The importance of the event has not been overlooked by the Masonic Fraternity, for many grand lodges have appointed special committees to encourage programs in lodges. The seven grand lodges of New England and New Jersey, whose grand masters met in conference in Boston last April, are among those now making preparations for 1931-32 programs. At the Boston conference Major J. Hugo Tatsch,

P. M., 32°, who has been organizing and developing the Library of the Grand Lodge of Massachusetts for the past eighteen months, was commissioned to write a book entitled, "The Facts About George Washington as a Freemason." This volume is now off the press, and consists of 124 pages, six by nine, with a two-color title page and three full-page insert illustrations. In addition to being sponsored by the grand lodges names, the National Sojourners, a patriotic society consisting of officers in the uniformed forces of the United States who are Masons, have endorsed the book. Admiral Robert E. Coontz, U. S. N. (Retired), past grand orator, Grand Lodge F. & A. M. of Washington, has written a foreword to the volume.

Brother Tatsch presents accurate and detailed information on the many aspects of Washington's career, and has incorporated into the volume facts hitherto unknown. He distinguishes between fact and legend, for unfortunately some preposterous stories of Washington's Craft activities have gained currency, and the erroneous accounts are pointed out as such. Washington's initiation, passing and raising

is fully discussed, with a dissertation on the question if he was initiated when under 21. Important records of England and Scotland have been consulted on moot points. Washington's connec-

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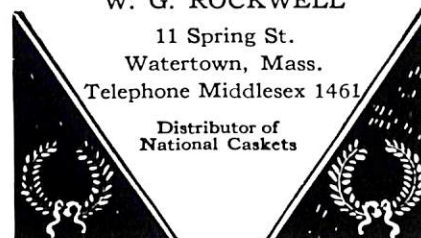
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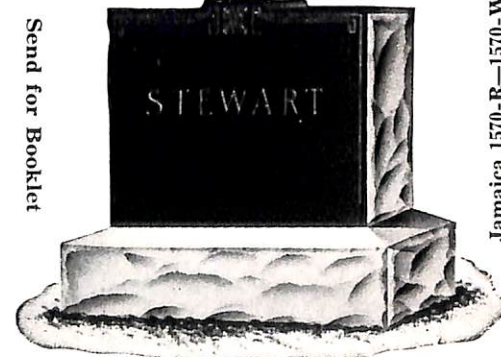
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tion with the Grand Lodge of Virginia and his nomination as General Grand Master for the United States is covered in detail; visits to other lodges are itemized. All of Washington's Masonic correspondence appears in the volume, together with a new item which Brother Tatsch discovered in the Library of Congress some months ago. Other topics are the laying of the cornerstone of the national Capitol by Washington in 1793; the Masonic funeral ceremonies upon his death; the condolence from American and foreign Masonic bodies; his aprons; books dedicated to Washington; a highly informative section appears on the Washington Masonic portraits, with facts not found in detail in other Masonic treatments of the subject; how Jean Antoine Houdon, a member of the Lodge of the Nine Sisters at Paris, made a statue of Washington from life, a work in which Jefferson, Franklin, Lafayette and others had a hand; the story of Brother Parson Weems, author of the cherry-tree and hatchet story, is told, with a verbatim extract from his book.

Another section deals at length with the dubious accounts of Washington's membership in American and British lodges. The section treating of the attacks by Anti-Masons upon Washington's Masonic activities is one of the most interesting features in the volume, and appears in book form for the first time. Quotations from Roosevelt, McKinley and others about Washington as a Mason will aid the speaker in making his addresses interesting, while those poetically inclined will find a number of Washington Masonic poems for thier use.

The volume closes with a brief account of the George Washington Masonic Memorial Association, which will dedicate a \$5,000,000 building at Alexandria, Virginia, next May. It will house the National Masonic Library, of which the nucleus of more than 6,000 Masonic books has been presented by Mrs. Florence M. Lemert, a widow of the late Rae J. Lemert, 33°, grand historian, Grand Lodge A. F. & A. M.

MASONIC CRAFTSMAN

of Montana. The appendix contains a large list of available books on Washington, which will aid the speaker who wants the non-Masonic details of Washington's career as a background to his story.

American Masonic lodges will celebrate November 4th, the date of Washington's initiation into the Craft, with unusual interest this year. Brother Tatsch's work will be found a most valuable source book for such programs.

The book is printed on antique book stock, and contains 124 pages. It can be had from the Macoy Publishing and Masonic Supply Company, 35 West 32nd Street, New York City, New York, at \$1.25 for paper-covered copies, and \$1.75 in cloth, carriage charges paid. Special prices will be quoted to Masonic and patriotic organizations who wish to buy the book in quantities for distribution to their members.

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"I crawled to a baby show and won the first prize. That was the way I started"

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It happened that two men bearing the same name, one a clergyman, the other a business man, both lived in the same city. The clergyman died, and about the same time his neighbor went to southern California. When the business man arrived there he sent his wife a telegram informing her of his safe journey, but unfortunately it was delivered to the widow of the late preacher. What was the surprise of the good woman when she read:

"Arrived safely—heat terrific."

OMIGOSH

"I think I had better get a job before we marry."

"Don't be so unromantic, Fred, I won't have to replenish my wardrobe for a long, long time."

"But you may want to eat almost immediately, my dear."

SICK INSIDE

"Mother, I can't go to school to-day."

"Why?"

"I don't feel well"

"Where don't you feel well?"

"In school."

THAT'S BUSINESS!

He: "How do bees dispose of their honey?"

She: "They cell it!"

THREAT OR A PROMISE?

He: "You know, dear, every time I kiss you it makes me a better man."

She: "Well, you don't have to try to get to heaven to-night."

THE BRUTE!

He (to wife in front of hat shop): It's no use to look at those hats. I've only 50 cents in my pocket."

She: "You might have known that I'd want to buy a few things when we left the house."

He: "I did."

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The bargaining for a cow had been going on leisurely for an hour.

Finally the prospective purchaser came flatly to the point.

"How much milk does she give?" he asked.

"I don't know exactly," answered the owner, "but she's a good-natured critter, and she'll give all she can."

DESERT

He: "I am sure thirsty."

She: "Just a minute and I'll get you some water."

He: "I said thirsty, not dirty."

OH!

Mamie: "Mother, oh, mother, I won first prize at school to-day."

Mother: "Smart little dear. How did you do it?"

Mamie: "Teacher asked how many horns a bull had, and I said three."

Mother: "But a bull hasn't three horns."

Mamie: "I know it, but the others said four, and I was the closest."

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